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A Doctoral Resume

VOICES OF RESISTANCE: A CRITICAL STUDY OF SELECT DALIT POETRY TRANSLATED INTO ENGLISH

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Under the Faculty of Arts
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1. INTRODUCTION

Officially, India gained independence in 1947, so did the Dalits. The ground reality is different. Untouchability was decreed unconstitutional in India on paper but the people of that caste were never freed of the stigma in practice. They continued being the unpurchased slaves of the upper castes because of the monolithic social structure of India. The courses of the history of subjugation and exploitation ran on smoothly as ever. Voices were raised and action taken against the atrocity. The responding voices are a legion, but their core concerns are pronounced and clear, as is evident from an analysis of the poetry of the Indian Dalits. The hitherto dormant volcano of their hearts erupts and the lava of their anger, discontent, frustration and angst flows out with force through different means like agitations, revolt, and resistance and so on. The emergence of Dalit/ Ambedakarite Literature is an outcome of such anger, agonies, injustice, discrimination, subjugation imposed on them by inhuman caste system/Varna System. Many writers from Dalit communities came forward to give went to their agonies through writing. They preferred genres of their choice and convenience. Some wrote autobiographies, some Novels, some poetry for articulation of suffering of injustice and atrocities.

In the poems of Dalit Poets, the themes of hatred and resistance against the exploiters are very common. The voices of the subaltern, freshly raised, rising from the soil, raise disturbing issues. They prove that the grand narrative of the Enlightenment, the great ideals of “liberty, equality and fraternity” as the rational end of all social systems and the attainable or desirable state of existence is only there to beguile the masses. In reality, for an Indian Dalit, there is neither liberty nor equality, and fraternity is nowhere to be seen. Reason has been proven powerless in redressing the wrongs perpetrated by an iniquitous system of institutionalized exploitation. Therefore, the subaltern must catapult themselves to the stage of power play

using any means whatsoever. Their language is charged with the power to burn the social customs and the traditions that have given them a life worse than that of animals. The voices resisting exploitation are fully aware of their own strength and dignity. They take pride in their being what they are. Their identity and self-image are affirmed in their poems again and again. Of course, hatred and anger are not the only things present in their poems. There is love too. A stream of resistance, strong, conspicuous and continuous, can be seen originating from among the repressed. The war against an internalized and inherently exploitative system can only be fought with innovative tools, applying a series of methods available for the purpose.

The present study aims to project the voices of resistance to exploitation. In this research project, an attempt would be made to study, analyze, examine and cross examine the selected dalit poetry and to bring into the light the wickedness of social order, the sufferings of Dalits and their painstaking efforts taken to enter in the main stream.

II. OBJECTIVES OF THE STUDY

The present study has the following objectives:

- To bring to forefront empowered Dalit Poets to put across their voice of resistance against all type of discrimination, exploitation and humiliation.
- To acknowledge the growing shift of Dalit literary voices from marginalised spheres of ‘alternative’ social discourse to more mainstream platforms.
- To focus on the socio-economic, political, educational and cultural deprivation of Dalits due to the caste conflict.
- To emphasis on the idea of a ‘Dalit consciousness’ that is a central concept in both the creation and evaluation of Dalit Poetry.
- To show Dalit poetry is not simply a body of disparate texts that address similar themes of marginality and resistance. Rather, it is a living, breathing literary movement that is intent on establishing itself as an integral part of the field of Indian literature.
- To seek the need to formulate separate aesthetics for Dalit poetry explicating beauty.
- To measure the significance of Dalit poetry on the basis of traditional critical theories

III. HYPOTHESIS

The present study is based on the following hypothesis:

- All the selected poets are Dalits and have been humiliated and exploited.
- All the selected poets suffered from socio-economic, political and cultural marginalization.
- All the selected poets were not treated as common human beings but they took hard efforts to take education and released themselves from the clutches of slavery.
- These poets are the representatives of their communities and their communities also find their voice of resistance in these poetry.
- All the poets are the most self-aware and articulated vanguards of their reparative communities.
- All the selected poets tell the untold tale of themselves and at times of their people.
- All the selected poets are the advocates of freedom, equality and fraternity.
- All the selected anthologies show the journey of Dalits from periphery to center.

IV. VOICES OF RESISTANCE: A CRITICAL STUDY OF SELECT DALIT POETRY TRANSLATED INTO ENGLISH (Research Plan)

Dalit literature upholds rejection of the establishment, protest against injustice, rebellion against the caste system, and the scientific temper. Dalit poetry as a part of Dalit literature often echoes either the agony of the repressed or the anger of the rebel is suspicious of convention and protests against the hegemony of caste and class. The expression of intense emotions in unembellished, direct language is a major characteristic of Dalit poetry. This present research is devoted to analyze the selected poems by Dalit poets who incorporate frustration, depression, irritation, etc., in their poems as the emerging themes. The research identifies how in post-Ambedkarian era, Dalits have tried to assert their identity in various quarters of life: politics, religion, education and economics.

In the second half of twentieth century, the male Dalit writers like Namdeo Dhasal, Arjun Dangle, Arun Kamble, Prahalad Chendwankar, Waman Kardak, Yashwant Manohar,

Tryambak Sapkale, J.V. Pawar, including many others refined the field of Dalit literature. The female Dalit writers like Hira Bensode, Mina Gajbhiye, Anuradha Gaurav, Jyoti Lenjwar, Mina Londe, Baby Kamble, Urmila Pawar and others have contributed equally, and their writings have acquired a comprehensive place in Dalit literature..

In this connection, the present research work attempts to study, examine and understand the voices of resistance to exploitation as reflected in selected Dalit poetries translated into English. The following poets and their respective texts are selected to explore critically in proposed study.

1) Namdeo Dhasal's, *Namdeo Dhasal: Poet of the Underworld*. Introduced and Translaed from Marathi into English.by Dilip Chitre

2) Namdeo Dhasal's, *A Current of Blood*, translated from Marathi into English by Dilip Chitre

3) Jyoti Lanjewar's *Red Slogans on the Green Grass* translated from Marathi into English by Dr. Aparna Lanjewar Bose

4) Manohar Biswas's *The Wheel Will Turn.* Translated from Bengali into English by Jayadeep Sarangi

5) N.D. Rajkumar's *Give Us This Day A Feast of Flesh* Translated from Tamil into English by Anushiya Ramaswamy

The above texts would be explored fully with all critical fairness with point of view of voices of resistance.

V. TENTATIVE CHAPTER SCHEME

This research tentatively proposes to follow the chapter scheme given below:

Preface and Acknowledge

Chapter I: Introduction

Chapter II: Vengeance Against the Fascist Forces: Namdev Dhasal's *A Current of Blood* and *Poet of Underworld*

Chapter III: Struggles for Survival: Jyoti Lanjewar's *Red Slogans on the Green Grass*

Chapter IV: Shrill of Subaltern: Manohar Biswas's *The Wheel Will Turn*

Chapter V: Rebel against Humiliation: N.D. Rajkumar's *Give Us This Day A Feast of Flesh*

Chapter VI: Conclusion

A Select Bibliography

In the first introductory chapter, the Dalit's revolt and negativism which is associated with the hopes for freedom of group who are victim of social economical and cultural inequality would be studied. The term Dalit would be explained in detail. Dalit literary movement in the light of Dr. Ambedkar's movement would be studied. A broad survey of Dalit Poetry from all over India would be made and how these poetry reveal the humiliation of different castes would be examined. The entire character of Dalit poetry would also be studied in detail to set context for next chapters.

The second chapter proposes to study Namdeo Dhasal's *A Current of Blood* and *Poet of Underworld.* Dhasal and his poetry seem struggling for emancipation from the social taboos. The discrimination, agonies and plea of Namdev Dhasal for vengeance against the fascist forces would be examined in present chapter.

In the third chapter, a close study of Jyoti Lanjewar's poetry *Red Slogans on the Green Grass* would be undertaken. Lanjewar's poetry talks of humanity and its seemingly endless struggles for survival, for change, for justice and sometimes humanity happens to be the oppressed marginalized. Her poetry deals on diverse themes as womanhood, motherhood, friendship, honest commitment, human values and love. Her poetry expounds dauntless passion, wisdom, and rare intensity and shared women experiences, intersecting gender, class, caste and caste within. The struggles for survival articulated by Lanjewar would be scrutinized in the present chapter.

In the forth chapter proposes to investigate Bengali poet, Manohar Biswas's translated anthology *The Wheel Will Turn.* This chapter largely deals with the portrayal of the present world that has been intolerant, unjust, inhuman and exploitative through his poetry. The poet's angst against caste ridden society with its conspiracy that causes agony and anger can be studied. His poems may not amuse the audience but instead generate anger. It can also be studied as an indication that the nature of the poet's writing is not to give soothing effect and cause or the joy of tears but they might cause fire and anger. Such shrills of subalterns as reflected in his poerty would be critically enquired.

The fifth chapter proposes to study elements of rebel against humiliation as documented in Tamil poet, N.D. Rajkumar's translated collection *Give Us This Day A Feast of Flesh.* It offers the modern reader stunning glimpses into a magic-drenched, living dalit history. Rajkumar revels in his ability to claim disparate discourses as his poetic subjects would be introspected. His angry goddesses of unreason and excessive emotion embody unfettered power, independence and freedom elements excised from the daily life of the dalit. Manifestations of vengeance for sexual violence faced by the Dalit woman at the hands of upper caste men would be examined through the analysis of Rajkumar's poetry.

Finally, a concluding statement on the literary significance of these poetry in the contemporary ideological and post – colonial context would be made in last chapter conclusion.

VI. RELEVANCE OF THE STUDY TO SOCIETY

The present study deals with poetry of different strata of the society who have experienced humiliation and atrocities. The present study would help to understand Dalit's

abject submission and rebellion. The present study would also help to acknowledge dalit's consciousness and Dalit point of view would visualize itself through concrete experiences.

VII. RESEARCH METHODOLOGY

The present study intends to use the sociological, historical, political, cultural and feminist methodologies to interpret the poetry of the selected Dalit Poets. At times deconstructionist and socio-psychological approaches would also be used. Interviews of the selected poets and eminent scholars in this area would also be taken. Finally, the general findings and inferences would be put forth. MLA recent methodology (MLA Style-sheet 7th edition) will be strictly followed for documentation.

VIII. PROBABLE DATE OF COMPLETION OF WORK

The present research work would probably be completed within two to three years from the date of registration.

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